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in life. Indirect education through folktales, parables and songs is now supplemented by direct and conscious instruction by the parents. The mother seeks to train her daughter to be a good wife; she would often say to her, 'The husband's home is very different from the home of your parents. Here you sit down and the meals are served to you by your mother; there even if you work to the point of breaking your limbs you will not have a word of appreciation. And if you do not work, your tormenting mother-in-law and sisters-in-law will not only abuse you, but will also remember your parents in the foulest language.' Through anecdotes and reminiscences, she creates a vivid picture in the daughter's mind of what she is likely to find when she leaves her first home to enter her second and real home. As the time for the girl's marriage approaches, she finds herself attached to the mother all the more. If the father disapproves of any of the ways of the girl seriously, rather than speak to her directly, he would bring the matter to the notice of her mother, through whom he would seek to influence the daughter. Of course on minor matters he can speak to her directly. Similarly, in the case of grown-up boys, when any action more serious than a mere warning, use of strong language or giving of a threat is called for it is the father and not the mother who is supposed to handle them.

When the children enter their youth and adulthood, there are further changes in the pattern of inter-personal relationships between the parents and children. By this time the girls are married off and leave the parental home to take their place as wives in the homes of their respective husbands. For three or four years they maintain a somewhat intimate and regular contact with their parental home, and their people too are interested in their adjustment and welfare in the new surroundings. Afterwards, however, the girl gets increasingly absorbed in the affairs of her own home, and the memories of childhood friends, as well as those of her parental home, gradually recede into the background. In later years, on ceremonial occasions she returns to her parental home more or less a stranger. Not that the parents are totally unconcerned about the welfare of their daughter, or that the girl has altogether forgotten them, but the distance that separates them (in time and space) gradually takes away much of the glow and warmth of the feelings which they have for one another. On the other hand, the boys also marry and their wives come home to

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live with them. They think that this ends their tutelage under their father and establishes them as independent members of the community. The parents do not necessarily share this view, and consequently in the period that follows there is considerable stress and need for understanding and accommodation on both sides. The son is divided between loyalty to his father and his new-found desire for independence on the one hand; his affection for the mother generated by close association from the day of birth and his attraction for the wife on the other. During this stage the parents cannot punish or chastise their sons; they can at best advise and warn. When repeated advice and warnings do not have the desired effect, methods of employing pressure or ridicule are resorted to. Pressure may be brought to bear on the son through village elders, other influential people and even through his friends. Stories about sons who forget their duties and responsibilities towards their parents because of their wives are legion. Socially it is bad form to be engrossed completely in the wife to the neglect of the parents; it is worse to deny them the respect and courtesy that is their due at the bidding of the wife. The traditional norms of respectful behaviour must be observed in dealing with parents. Intimate subjects, particularly those having a bearing on sex, should not be discussed in the presence of the parents. Opinion should not be proffered unless it is asked for. All forms of endearment must be avoided by the husband and wife in the presence of the elders. It is not very proper for a young father to fondle and kiss his child too often when his parents are present. Finally, parents should not be abused or beaten; as far as possible differences should be smoothed out by peaceful means. Nevertheless, when there are acute differences in the points of view of the parents and children, exchange of hot words and loud quarrels between them are not uncommon.

Tradition lays down fairly strict norms regarding the treatment of aged, dependent parents. A son failing in his duty of providing adequately for his old parents, and not caring sufficiently for their comforts, particularly during illness, invites strong social disapproval and comment. He is regarded as a bad example. Elders, well-wishers and friends are bound to remind him repeatedly about his obligations to his aged parents. At this stage the old people are expected not to interfere with the domestic management of the household, and as a price for this non-interference the